THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 46, Vol. XXXV. Tuesday, November 18, 1873. Price One Penny.

LECTURE

BEFORE THE TERRITORIAL TEACHERS' ASSOCIATION, BY PROF. ORSON PRATT, SEN., DELIVERED IN SALT LAKE CITY, OCT. 3, 1873.

Mr. President, and Ladies and Gentlemen of the Teachers' Association.

One of the objects of this Association, so far as I understand, is to determine what ought to be taught in the common schools of our Territory.

It is admitted by all civilized nations that the first thing, in a school education, to be acquired by a pupil, is a knowledge of letters.

The second is, how to combine letters into syllables, and syllables into words; how to properly accent syllables in a word: this process is called spelling.

The third thing is, how to articulate clearly, and pronounce with proper emphasis, tones and inflections of voice, written or printed words, arranged in sentences; how to regulate or modify the voice in accordance with the laws of punctuation; how to modify the loudness or intensity of the voice, according to the magnitude or condition of the audience, the nature of the building, or other circumstances. A practical knowledge of these things is the art of reading.

When a pupil has learned to read, he holds a key to the immense treasury of human knowledge which has been accumulating for many long ages.

But the difficulties to be encountered, in learning to read, according to the present system of orthography, are almost innumerable, involving an immense amount of patience, and a reckless waste of time and means. For the common English alphabet is so extremely imperfect, that it has effectually put it beyond the power of any human being to remember how to spell the one-tenth part of the words of our language. No human memory, however powerful, is adequate to the hopeless task.

Our dictionaries, it is true, inform us how to spell a hundred thousand words; but, in the great majority of these, the student is left wholly in the dark in regard to any law dictating how they shall be spelled. There is little or no resemblance between the sound of the syllables, and the sounds of the elementary letters entering into their composition. The same letter has frequently from two to half a dozen different sounds. The same combination of letters is often pronounced in three or four different ways. The

same sound, occurring in different syllables and words, is not unfrequently represented first, by one letter, then by another, and so on, until system and law are completely annihilated, and inextricable confusion supremely reigns. Where no law exists, system is ignored; an arbitrary custom becomes the standard; memory is overtaxed; years of youthful vigor are wasted in vainly striving to grasp an impossibility. After many years of severe mental labor, a few, among the many, outrun their fellows, surfeit their memories with a knowledge how to spell a few thousand words, while the overwhelming balance, yet unspelled, towers up like mountains, bidding defiance to the most giant intellects to scale its giddy heights. Such is modern orthography; such the absurdities perpetuated in learned institutions under the name of education.

Shall we, in this enlightened Territory, follow in the same old beaten track of error? Shall we rivet the chains of mental slavery upon our children? Shall we perpetuate, without check or limit, an orthography so utterly unadapted to the high state of civilization to which we so ardently aspire? Shall we take no initial steps to gradually arrest, and finally remove, this wide-spread curse from our common schools? Shall we suffer this Association to be adjourned without inquiring what can be done to remedy, in some measure, this long standing evil, foisted upon us through the apathy and sanction of past ages?

An alphabet, containing about forty characters, would be amply sufficient to clearly and distinctly spell, in accordance with an invariable law, every word in the English language. This law is simple, natural, easily understood, difficult to be erased from the memory, exhibiting with unerring precision how every syllable, every word, whose pronunciation is known, must be spelled, and this, too, without the aid of dictionaries.

Any child, from four to six years of age, of ordinary ability and diligent application, will easily learn such an alphabet in ten days; and in ten days more, he will thoroughly learn the law of spelling, so as to be able, with a little practice, to spell correctly every word in our language. Thus, in less than one month, a child can easily accomplish more than any human being could attain, by the common orthography, in a thousand years.

The years wasted in acquiring an elementary branch so glaringly imperfect, could be occupied on other useful branches of education. Reading, with the aid of a perfect alphabet, would become many fold more simple, and progression in an art so all-important, would be rapidly accelerated. Thus years of toilsome labor might be happily dispensed with, future generations be rescued from the galling yoke of mental slavery, so wearisome to the youthful mind, and so detrimental to its proper development.

This is emphatically a day of progression. Mind is struggling with almost superhuman effort to free itself from the darkness of past ages. Kingcraft, priest-craft, and every other craft, opposed to true progress, are trembling under the consciousness of a speedy dissolution. The rusty, iron-bound shackles of powerful monarchies must be burst asunder. Before a superior light from the eternal heavens, religious systems, invented by human agency, or revealed by powers from beneath, must be exploded and vanish away. The very foundations of popular education need remodeling. For education, founded merely upon something without system, without law, something to be committed to memory, without the aid of laws to assist the memory, is unworthy of its name. And though handed down from remote ages of antiquity, and cherished by learned institutions, it is to be received with distrust, if not entirely discarded; and as soon as circumstances will admit, it should be wholly removed from our educational system.

Vague speculations, wild hypotheses, romance, fiction, and every other kindred curse, handed down from the fathers, ought no longer to be considered a part of education. The memories of youthful students ought no longer to be overburdened with isolated facts in a science, when laws comprehending such facts are accessible. Facts may be useful in illustrating

laws; but laws show why the facts exist. He, therefore, is truly educated in a science, who has understandingly acquired a knowledge of the laws on which the individual facts depend.

A reformation, in the right direction, has already commenced. A new alphabet has been devised by Pitman, and others, founded upon the laws of sound. Its capabilities are fully adequate to the grand object he had in view, namely, a perfect system of orthography. By happily retaining the letters of the old alphabet, and adding thereto the requisite number of new characters, he has made it comparatively easy for good readers in the old method to understand, without much effort, how to read in the new. The advantages of this cannot be overestimated. For if all the books in the English language were suddenly transformed into the phonotype of Pitman, the millions of readers of the old orthography would scarcely perceive the happy change. A few hours' effort, at most, would enable them to read with the same fluency as before.

It is not contended that Pitman's system, in all respects, is perfect. The form of the characters may, perhaps, need remodeling, so as to have, as far as possible, a resemblance between the written and printed character, without altogether destroying the gradual or easy transition from the old system of reading to the new.

The Deseret alphabet has its advantages over Pitman's, in the principle that one set of characters can easily be used in both the written and printed form. With the addition of four or five more characters, the orthography would be greatly improved. To read in the Deseret character requires study, the reader receiving no benefit, as in Pitman's, from the old alphabet. The forms and sounds of thirty-eight entirely new letters must be learned and impressed on the memory. While in reading, according to Pitman, the forms and sounds of twenty-six letters are generally already known, and the sounds of the few remaining new letters are, in most cases, easily determined by the position they occupy among the old.

The length of the Deseret characters is uniform; there are no letters projecting above or below their fellows; this renders each word an exact parallelogram. A sentence consists of a succession of parallelograms, varying, in their outlines, only in length. This uniformity is beautiful, indeed, in the abstract; if we glance at a line or a page, without reading, we greatly admire the unvarying geometrical form pervading the whole. But this very uniformity is destructive of simplicity in reading; for the expert reader does not stop to spell each syllable in a word before he pronounces it. He becomes so familiar with the exterior outlines and shapes of words, that he discerns in a moment the pronunciation, without taxing his mind with their orthography. It is the external shape of a word, then, which enables a good reader to instantly grasp it, and proceed on to the next, without delay. It is the *peas*, and the *cues*, the *teas*, and the *dees*, the *els*, and the *efs*, &c., which project above and below the shorter letters, and produce a pleasing variety of shapes, and jagged outlines, sufficiently prominent, to instantly catch the eye of the reader, that render the words in a sentence so quickly distinguished from each other. The Deseret alphabet, therefore, is not adapted to quick reading, without an over-exertion of mind, far greater than is required in reading by other alphabets, not so uniform in construction.

In the invention of a new alphabet, the great danger to be avoided is too few letters. Every simple sound should have its characteristic sign or letter. Every shade of variation, however small, in simple sounds, requires a distinct letter. Every dipthongal sound should also be represented by a letter. If errors there must be, it is far better to have too many letters than too few. With too few letters, the simplicity of the law of spelling is violated; with too many letters, the law is not affected, but the compound sound or syllable is merely represented by a single character, instead of being spelled. The latter error is comparatively harmless, in contrast with the great and pernicious evils resulting from the former.

If eight or ten, or even more, sur-

plus characters, not really needed, were judiciously introduced into a phonetic alphabet, there would be no law of sound, in the least, violated. The advantages gained would be a very great reduction in the size of our written and printed words; and hence much more could be condensed within the same space without impairing or weakening the simplicity of the orthographical construction. It is certainly much easier to commit to memory a few surplus characters, than to be under the continual necessity of using two or more letters, in spelling or writing certain sounds but slightly compound in their nature.

One of the greatest objections urged against the re-construction of our orthography, is, that all school readers, grammars, geographies, maps, arithmetics, histories, works on mathematics, chemistry, philosophy, botany, civil law, mechanics, and every other branch of useful science and literature in our language, are written and printed only in the common orthography, and that the student who acquires the phonetic orthography only, is effectually excluded from every other branch of education; cut off from all libraries of useful knowledge; debarred by his ignorance from all newspapers and other instructive periodicals; prevented from all written correspondence with relatives, or any one else, abroad. As a missionary, he could not publish a pamphlet, or an article for a newspaper, or even an advertisement for a meeting. And in short, that he would stand as an ignorant, untutored barbarian, as a comparative idiot, in the midst of an intelligent, educated generation.

Certainly these objections are well founded, and would necessarily prove fatal to all reconstructed alphabets, unless the student should also make himself thoroughly acquainted with the old system as well as the new. He should learn all that he now learns, and in addition should learn the phonetic method also.

But, it may be asked, what use is the knowledge of phonetics without books? The answer is, no use at all. There must be a well-selected series of educational books, re-published in the phonotype form. There must be a sufficient number of copies of each book, to amply supply the schools of our Territory. If we have twenty thousand school children, then we require an equal number of copies of each volume in the series. If ten volumes were sufficient to impart a good common school education, then this Territory would now require two hundred thousand copies, in the phonotype print, to successfully begin the grand undertaking. Children thus educated would consider their knowledge of but little value, unless they could extend their researches after useful information, far beyond their educational series. A library of a thousand volumes, for reading and for general reference, would be considered extremely meagre and limited, yet it might answer for a beginning, but would impart but an extremely small moiety of the vast fund of knowledge contained in the great libraries abroad.

A sufficient quantity of copies of each of the thousand volumes might probably be published in the phonotype form, and suitably bound, for about five millions of dollars. This would satisfy, in some measure, the present wants of our people. Anything much short of this would greatly weaken the interest of both parents and children. They would consider it unwise to engage in a reformation so limited in its access to the vast storehouse of knowledge, printed in the old orthography.

A successful revolution, in the very foundations of science and education, can only be accomplished by a heavy expenditure of capital, combined with the united effort of a great people, such as now exist in this Territory.

For the want of union, there is no other Territory, or State, that can accomplish this great and desirable change. Let the people of our mountain home be once convinced of the practicability and usefulness of this grand undertaking; let them see that there is a more expeditious and simple way of obtaining knowledge; let them understand that a few volumes of educational works need printing in the phonotype form; let them be assured that these will be gradually succeeded by a few scores of other volumes,

together with phonotype newspapers and other interesting periodicals; let them be persuaded that their most pressing wants in literature and science will be supplied in the new type, and they will unitedly open their hearts and patronize this most useful enterprise. The hundred thousand dollars now annually expended for books in the old type, would be turned in the channel of the new. The capital, thus arising, could be expended in additional publications; and probably a half century would not elapse before all the useful books in the English language could be transformed into phonotype volumes. Thus the old orthography would become obsolete, and the new be perpetuated for the benefit of all future generations.

But a few years more, and our population will number a half million; the demand for books will be increased many fold. Shall we supply this demand by importations from abroad? Or shall we manufacture the paper, make our own phonotype, and perform all the mechanical work here?

Millions of Lamanites are to be civilized, converted and taught the English language and be educated therein. What years of severe mental labor will be avoided, by teaching them through the aid of a phonetic alphabet. The same is true, in relation to all people of a foreign tongue, who may wish to identify themselves with this people, and study our language. Phonetics not only teach foreigners how to read, but they also teach them the exact pronunciation of every word. Shall we, by our apathy and indifference, withhold from foreigners and from our rising generations, a blessing of such immense value?

Every inhabitant of our Territory should consider himself a member of a Phonetic Society—should consider himself bound by the most sacred duties to his children, to patronize by his influence and by his wealth a system of education so all-important in its future bearings upon mankind.

The teachers in this Association should carefully consider this subject; should devise the most feasible plans to successfully introduce this desired reformation in all the schools of our Territory; they should agitate this subject both privately and publicly, until the incessant demands of the people for phonotype educational works shall inspire confidence in capitalists to furnish the same.

When other Territories and States see that we are in earnest upon this subject, and that we are in a fair way to render practicable that which they as well as we have so long and so anxiously desired, they will undoubtedly follow our example; if so, the desired revolution can be accomplished in a much shorter time, and the transformation of our libraries from the old to the new system be greatly expedited.

Whether we engage in this honorable enterprise or not, one thing is certain, the work will be done. Our educational system must be revolutionized—must be re-constructed upon a new and more perfect basis, adapted to a new age—a new era—far in advance of the old. The great temple of science must be erected upon the solid foundations of everlasting truth, its towering spires must mount upward, reaching higher and stil higher, until crowned with the glory and presence of Him, who is Eternal. — *Deseret News.*

ASSERTION IS NOT PROOF.

How tiresome it is to have a person continually thrusting his opinions into your face, with all the assurance of an oracle, without ever condescending to give a reason. You cannot venture your modest opinion on any subject whatever, without coming in contact with one of these unsupported, stone-wall "surmises" which pertly assume to be facts. You think the air feels damp as if a shower was coming; but Mr. Positive, with great assumption of superiority, informs you that "the atmosphere to-day is dry as a bone."

You think the use of tobacco injurious to the health—"Madam, it is the very best tonic known."

You think the free school system a great blessing.—"Yes, to parents and teachers, but perfect robbery of those who are neither."

No amount of persuasion could elicit from him an argument in support of his mighty opinion, but he expects you to accept, unquestioningly, his most absurd dogma as a fact incontrovertible. And you meet these plagues in every walk in life.

Some gravely tell you on no account to pet and fondle your children unless you wish to ruin them; but not being able to see where the harm is, you venture to inquire how and why that would ruin your darlings; "Oh, I see you don't believe it, but you will when it may be too late," and that is all the information you can obtain.

A physician tells you a certain kind of poultice is good for that swelling on your arm, but if you ask, "How is it good, Doctor?" you receive a cold stare and the reply, "To make it well;" and it requires real courage to persist, "Now, Doctor, I must have a fair answer; if that poultice is 'good' to scatter this inflammation through my system again, I do not want it; I want something to bring it to a centre, and throw off this impurity while there is a chance."

You take an interest in the study of Phrenology, and are curtly told it is a perfect waste of time. Being only in search of instruction, you mildly inquire "why?" and are wonderfully enlightened by the lucid "Because there's not a word of truth or sound sense in it."

You sympathize with the Woman's Rights' movement, and honestly believe that the mothers of men and women have as deep an interest in their present and future welfare as the fathers, and, therefore, would be, if as well educated, quite as capable of properly shaping their destinies. But you learn with wonder and awe that "Woman never was and never will be capable of understanding political economy, nor of acquiring a man's education." Having the testimony of all sacred and profane history that women have been chief rulers, High Priests, counselors, commanders and warriors, you suppose, in your innocence, that you are to receive some new light on the subject, but instead of that your informant looks the picture of injured innocence, that you ever imagine that statement needed confirmation. Surely you do not doubt his veracity?

Now what "I" want to know is just this: Am I obliged to swallow all these nauseous doses of wisdom, and call them "good" for me, or may I speak my mind, and say, "If you can give me a reason sufficient to convince my judgment, then I will accept your views; if not, I shall consider myself at liberty to esteem my own opinion as highly as yours."

If in order to be womanly and keep my "sphere," I must do the former, then let spheres take care of themselves, for I've no use for them. I do not feel like "giving proof" of woman's inferiority by any such compliant course. Every person, within whose soul the least spark of reason exists, has a right to cultivate that reason, and give it satisfaction, before adopting any principle or opinion; and because my head may be weaker than yours, and my judgment less reliable, is no reason I should not cultivate and improve them. And when you give me your views on any given subject, and withhold the support of these views, you defraud me of an opportunity to cultivate my judgment and arrive at a just conclusion for myself.

You have no more right to force your unsupported belief on my acceptance, than Mahomet to spread his religion at the edge of the sword. If I cannot see as you do when you are right, that is my misfortune, and I deserve your pity. If you wish to benefit me by your opinion, show me kindly the foundation on which your confidence rests, and then if I cannot see its beauty and durability, let me alone until my own experience and observation confirm your teachings.

Even the child, the little one of tender years and immature faculties, has a right to expect a reason for anything under the sun which it is taught; and when one is not given, the child

has a perfect right to reject the teaching.

"In my opinion," if this principle were more generally acted on, a great amount of existing bigotry and intolerance would be swept away, and vastly more brotherly love and charity possess the hearts of humanity.

L. L. D. *in Woman's Exponent.*

MINUTES OF THE NEW YORK CONFERENCE,

HELD AT AMERICUS HALL, WILLIAMSBURGH, OCTOBER 12, 1873.

Meeting called to order by Prest. H. G. Bywater.

Choir sang,

"The morning breaks," &c.

Prayer by Prest. Bywater.

Choir sang,

"Sweet is the work," &c.

Prest. Bywater expressed the pleasure and gratitude to God which he felt for the privilege of meeting with the brethren and sisters in a Conference capacity. He illustrated the great responsibility resting upon the Latter-day Saints.

He then requested several of the brethren to speak, who, availing themselves of the opportunity, gave expression to their hopes and desires in the great Work of the last days. Testimonies were borne of the divinity of the religion of the Latter-day Saints.

Prest. Bywater followed by urging all the Saints to faithfully carry out, in their lives, all the precepts of the Gospel.

In the afternoon there was a good attendance.

Reports were given by the various Branch Presidents, all of which indicated their growth in spiritual matters, and showed that the members of the Church were alive to the importance of their duties.

The Authorities of the Church were unanimously sustained by the vote of the Conference.

The Sacrament was then administered.

Elders G. Bunn, J. Elkington, T. Green and Prest. Bywater related their personal experience in the Work and gave much valuable instruction.

In the evening, after the usual singing and praying, Elder G. Bunn and Prest. Bywater addressed the congregation on the faith of the Latter-day Saints. Reference was made to the wicked and degraded condition of the human family, and the present unprepared state of mankind to receive the Savior when he comes to the earth. The Gathering was the concluding subject dwelt upon.

The hall was well filled by Saints and strangers, and a good spirit prevailed throughout the day's proceedings.

Choir sang,

"On the mountain tops appearing," &c.

Benediction by Prest. Bywater.

I. J. ELKINGTON, Clerk.

How often a sound night's sleep changes our feelings towards those who differ from us! And how cautious, after this experience, should we be in our hasty, ill-digested denunciations of the conduct and opinions of others!

You may become what you will, if you only work for it with all the powers God has given you. Choose, then, some worthy ambition. Do not let it be riches or honor among men, or anything the Lord does not esteem. Choose some great, noble purpose on which you can ask his blessing. Then work for it with all your might, and you will not fail of the victory.

FALSE REPORTS.—One of the most constant and ever-recurring causes of misery are false reports of conversations, exaggerations of the simplest remarks, and contortions of the most straightforward statements by false construction. Nearly every sentence is capable of a double interpretation, and may be twisted by malicious ingenuity into either to serve a purpose. The greatest care should be taken, if we have to repeat anything, only to repeat exactly what we hear.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 18, 1873.

DUTIES OF PARENTS—SABBATH SCHOOLS.

It is not unfrequently found, in the travels and visits of the Elders, that where parents have been associated with the Church for a great number of years, or from the time when their families were young, their children have been allowed to grow up in ignorance concerning the religion which their fathers and mothers profess to have adopted. In too many cases it has been found that the spiritual welfare of children, who in some instances have been born in the Work and in others where they have been associated with the Work from their childhood, by reason of their parents having embraced the Gospel at an early period, has been totally neglected and, in consequence, the children have grown up imbued with the traditions of their fathers, seeking the society and imaginary pleasures of the world, in preference to the associations of the people of God, and marrying outside of the Church of Jesus Christ of Latter-day Saints. Parents who have thus either wilfully or thoughtlessly jeopardized the salvation of their children have only themselves to blame for such unhoped for results.

Solomon once said, "Train up a child in the way he should go; and when he is old, he will not depart from it." If ever parents, who have been unmindful of the proper training of their children, reach the celestial kingdom, their sorrow and mortification will be great indeed, when they contemplate the probable loss of their children and their exclusion from the society of the just, and realize that such results have, in a great measure, been owing to their own neglect and folly. It is doubtful, however, if those who have wilfully neglected their children's training, in the religion of Christ, and especially with the knowledge they have possessed through their adoption into the Church of God, will themselves ever participate in the rewards due to the faithful. It is admitted that those only who have properly and faithfully regarded their trusts and stewardships, are entitled to enter into the presence of the Eternal Father. The Savior, on a certain occasion, likened the kingdom of Heaven to a man traveling into a far country, who called his servants to him, and divided among them a certain number of talents. To the one who had cherished his talents and multiplied them the lord said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." In the same manner children may be regarded as the gifts of God, and to the person who cherishes his gifts, and when called upon by Him to render an account of his stewardship he proves that he has been faithful to his trust, the Lord will multiply his blessings and make him ruler over many things.

The religious, as well as the secular education of our children ought to command the serious attention of every Latter-day Saint. To this end Sabbath schools should be established, as far as it may be consistent with the circumstances of the Saints, in every Branch in this Mission. Already, in a few of the English Conferences, this matter has received ample consideration, at the hands of the Elders and local Priesthood, and beneficial results have accrued therefrom. In those Conferences, a lively interest is being made manifest on the part of the children who attend the Sabbath schools, in the acquirement of knowledge and a disposition to further graduate in all knowledge concerning the principles of the Gospel. But there exists a necessity, still, of urging the consideration due to this subject before the attention of the Elders and local Priesthood. We believe that if the Presidents of Conferences will adopt the requisite and initiatory measures for the establishment of Sabbath schools, in the different Branches, where there are children in sufficient numbers to carry out this object, they will be the instruments of directing the footsteps of many in the paths of holiness and ultimate salvation, who otherwise might be induced to follow the examples of the world and yield to the baneful influences of the ungodly. Children require the society of children; and when those of the Latter-day Saints are called to associate together and are directed in their scholastic or religious studies, their tender and susceptible minds are easily formed for receptacles of correct knowledge and doctrine. Teach and instruct the rising generation of the Latter-day Saints virtuous and holy principles, and plant in their minds the seeds of life—the precepts of truth—and when they reach the age of manhood, or of womanhood, they will be free from the traditions of men and uncontaminated by the allurements of the Evil One, and, in consequence, be fitted and prepared for the future development of God's purposes. If there is one thing which impedes the progress of the kingdom of God, more than another, it is the disposition of the present generation of God's people to seek after worldly matters—to the exclusion sometimes of the things of God—the cause of which, to a certain extent, is traceable to the traditions inherited from our fathers.

A great work must necessarily be done in our households, before we can realize the inestimable blessings we often so enthusiastically talk about. As a step, therefore, towards the accomplishment of this work, let Sabbath schools be organized in all convenient localities among the Saints. Let teachers, who are capable of imparting instruction and knowledge on the principles of the Gospel, be appointed for the purpose. The Catechism for Children, Bible, Book of Mormon and Doctrine and Covenants are great and invaluable aids to teachers and ought to be read by the children; and those of the children who are unable to read them may be taught to do so. These books, and the suitable instruction of the teachers, will be the means of fortifying the tender minds of the young against the influences of vicious and incorrect doctrines.

We trust that the Presidents of Conferences, Elders, Priests, Teachers and Deacons, and fathers and mothers, will take these few hints and adopt them to practice, for a greater work does not devolve upon them than the instruction, in the knowledge of God, of the rising generation—those who are born in the New and Everlasting Covenant. J. C. G.

ARRIVALS.—On the morning of Wednesday, November 12th, the following brethren who were called at the recent October Conference on missions to

Europe, and left Salt Lake City October 20th, arrived at this port, from New York, per steamship *Oceanic:*—Henry Hughes, F. M. Lyman, Richard V. Morris, John Squires, William N. Fife, William Geddes, Joseph Harker, Charles Sansom, A. N. McFarland, John Quayle, James Bywater, Volney King, Chester Call, Lafayette Holbrook, C. S. Winge, P. C. Geertsen, John Anderson and Jens Hansen. The *Oceanic* left New York on the afternoon of the first of November, making the trip in a little more than ten days, and from what we have learned, experienced one of the smoothest and pleasantest passages that it has ever been the good fortune for that vessel to have, and particularly so at the present season of the year, when the wind and weather are generally unfavorable to eastward bound ships. All the brethren, whom we thus had the satisfaction of receiving, appeared to enjoy, when they landed, their usual good health and spirits. Almost immediately after their arrival, Elders Winge, Geertsen, Anderson and Hansen proceeded on their way to Scandinavia, where they were appointed to labor. The rest of the brethren, after receiving their appointments from this Office, were not slow in taking their departures for their various and future fields of labor.

APPOINTMENTS.—Elder Henry Hughes is appointed to labor in the Welsh Mission, under the direction of Prest. John E. Rees.

Elder F. M. Lyman is appointed to succeed Prest. John I. Hart (who was released to return home with the last company of emigrants) in the presidency of the Nottingham Conference.

Elder R. V. Morris is appointed to succeed Prest. R. T. Burton (who was some time since removed to the presidency of the London Conference) in the presidency of the Birmingham Conference.

Elders W. N. Fife and A. N. McFarland are appointed to labor in the Glasgow Conference, under the direction of Prest. R. McQuarrie.

Elder John Squires is appointed to labor at large throughout the British Isles, but for a short season he will labor in the London Conference, under the direction of Prest. R. T. Burton.

Elder William Geddes is appointed to succeed Prest. R. Beauchamp in the presidency of the Australian Mission; and Elder A. B. Taylor, who is released from laboring in the Nottingham Conference, is appointed to labor in that Mission, under the direction of Elder Geddes.

Elder M. H. Hardy is released from the presidency of the Leeds Conference, to labor in the London Conference, under the direction of Prest. Burton.

Elder James Bywater is appointed to succeed Elder Hardy, in the presidency of the Leeds Conference.

Elder Joseph Harker is at liberty to travel and preach wherever he may feel led, and to "break new ground."

Elder James T. Little is appointed to labor in the London Conference, under the direction of Prest. Burton.

Elder Junius F. Wells is released from laboring in the London Conference and appointed to labor in the Nottingham Conference, under the direction of Prest. Lyman.

Elder John Quayle is appointed to labor on the Isle of Man, under the direction of Elder Henry Leigh, Prest. of the Liverpool Conference.

Elder B. W. Carrington is appointed to labor, for a season, in the London Conference, under the direction of Prest. Burton.

Elder Volney King is appointed to labor in the Newcastle and Durham Conference, under the direction of Prest. H. S. Gowans.

Elder Charles Sansom is appointed to labor in the Bristol Conference, under the direction of Prest. E. N. Freeman.

Elder Chester Call is appointed to labor in the Bedfordshire Conference, under the direction of Prest. R. W. Heyborne.

Elder Lafayette Holbrook is appointed to labor in the Manchester Conference, under the direction of Prest. Joseph Birch.

ABSTRACT OF CORRESPONDENCE.

OGDEN CITY, UTAH.—We have been favored with a letter from Elder David M. Stuart, dated October 19th, from which we learn that all was peace in Zion at that date. He says—"I am now engaged in business, so that I can go and come to work when I please, and honor my Priesthood. I have the best of health, which to me is wealth beyond all this world's goods. The fire gutted the block on which Zion's Co-operative Mercantile Institution stores stood, and made quite a change in the appearance of things. New buildings are going up in place of those destroyed. Drinking saloons, however, are on the increase. New stores are springing up on every hand. The Ogden City Council have been working as well as they possibly could, under the circumstances, being without a head, as they are by your absence. We have built seven water tanks, and sent East for a fire engine and 500 feet of hose. The tanks are excellent institutions, and are kept full of water all the time. An appropriation of $5,000 has been given to assist in building the railroad from this city to Brigham City; the work is expected to be completed this fall. The weather is fine, and the general health of the people is good. The work of the Lord in Weber County is in a prosperous and healthy condition. We remember you in holy places, and pray for your prosperity. I feel by the Spirit that you will perform a good work, and return in health and safety to the home of the Saints, to be there honored and blessed."

CORRESPONDENCE.

AMERICA.

Ogden, Utah Ter., Oct. 14th, 1873.

President L. J. Herrick.

Dear Brother,—Now don't imagine, because I have not written before, that I don't care anything about the absent, and that I have no respect for you. You know something of how I am engaged, ordinarily; I have been more than ever tied up to the duties of the *Junction* office. Our foreman and Recorder left us very suddenly. It was all for the best. He is remembered for his many excellent qualities, and leaves a good name behind. The *Junction* still goes along, still struggles against squash and potatoe subscriptions when it can get them, and makes many shifts to cause both ends to meet.

The Utah Northern Railroad is actually being built to Ogden, the First District being the only one not engaged in the work of grading. Prof. Monch's seminary opened this morning in the Court House, the county fitting up two rooms and the city furnishing

eastern desks and seats. However, the pupils had to adjourn to the Second Ward school, as we have had our first real foretaste of winter.

Snow is falling while I write, and it is very, very cold, but the snow melts as fast as it drops. Sister Glasgow died last Saturday night, and was buried on Sunday.

W. N. Fife starts with other missionaries, among whom is A. N. McFarland, next Monday. They are for Scotia. The burnt district is being built up. Samuel Horrocks is putting up a good brick building; Walker Bros. have bought Jonathan Browning's land and are erecting, also, a large substantial brick building. John Boyle and Douglass and Robbins are putting up a frame and adobie structure of large dimensions, north of Wilson Wright's house. W. T. Baker has a neat store on Fifth street; E. J. Watkins has nearly completed a handsome two-story brick building, next to his shoe shop; J. Stanford has a good business on Fifth street; Higginbotham, Child & Co., next to Z. C. M. I., are doing a bigger retail business than the Co-operative; Peery has not yet completed the repairs on his mill; L. Farr is building the Weber County part of the Utah Northern Railroad. L. W. Shurtliff is store-keeping in a little building that he put up west of the Co-operative store, on Fourth street. President Richards is in pretty good health, and preached one and a half hours at the Tabernacle last Sunday. F. S. Richards is coming out very favorably as a lawyer, having conducted two or three cases with considerable ability.

We had a good Conference, but the President spoke in opposition to free schools, which went against the grain of some few Saints and sinners. There is a talk of iron works to be established here this fall. Charles Woodmansee and Geo. Seagers have discovered an immense body of red hematite iron, east of our city, and iron works would be the making of us. I don't think of any more news. Please receive my kind regards, in which all the brethren in the office and lots of old friends unite. God bless and prosper you.

The snow is settling, and I think we'll have white ground in the morning.

Your friend and brother in the Gospel,

CHAS. W. PENROSE.

PLURAL MARRIAGE.

Some time ago a letter was published in this paper, dated at Lowell, Massachusetts, and containing a petition to the Legislature from many unmarried women in that city, favoring the passage of a law allowing plural marriage under specified conditions. This remarkable document was commented upon by nearly every newspaper in the land. Boldly, but with pathetic detail, it presented the picture of the lonely lot of women for whom the word "home" has no significance. It set forth the hopelessness of their struggle for a bare subsistence, while society, with stern, monogamic edict, closed the door upon their joyless lives, and bade them remember that in heaven there is neither marrying nor giving in marriage. The publication of this document called out a very large number of letters from various quarters, entering eagerly on the discussion of woman's matrimonial grievances. The majority of writers professed their willingness to try almost any lot rather than that of "single blessedness." The correspondence served its purpose in showing how deeply the minds of women are interested in this social problem.

And now the same question has come up for discussion in England. It seems to have had its origin in the visit of Persia's polygamic king. Not only obscure newspapers are facing the question, but journals that represent society and that go into the hands of cultivated men and women, discuss it. Says the London *Saturday Review:* "The reason of the welcome given to the Shah by the leisured classes is clear. Society is governed by the necessity of providing occupation for its

unmarried members. Unmarried women form the majority of every household, and nothing checks their steady increase from decade to decade and from year to year. It is only natural that the mother of a large and increasing family should find her symbol in the Shah. Just as Dr. Primrose represented the quintessence of monogamy, so the Shah represents the polygamic element, and suggests the one conceivable method of providing for our surplus female population."

It cannot be said that the *Saturday Review* is merely jesting, for that eminently conservative and elegantly cynical journal is not given to jesting on the unpopular side of the great social question. It draws a dark enough picture of English society, and urges that plural marriage is the only available cure for the difficulty. The language employed by this organ of the cultivated conservative classes in England would hardly have been tolerated a dozen years ago, even in sport or irony. And its recommendation is made with a full knowledge of the fact that Mormon missionaries have gathered their largest harvest of recruits from English fields. There is something terribly significant, if not ominous, in such a recommendation coming from such a quarter. The question naturally arises, What is the solution of this vast social problem? The difficulty stares us full in the face. The discontent of large numbers of our women—and women, too, of no little culture and refinement—is a fact that cannot be winked out of sight. They have hearts that hunger, that starve, for a sympathy and affection they have not found and are not likely to find. They are lonely, and need a companionship that has not appeared. They are solitary, but no home offers to satisfy their longing. They are human, with all the deep and sacred instincts of womanhood struggling in their hearts, but unappeased. And the modern man thinks less and less of marriage, lives more and more at the hotel, becomes the *habitue* of the club, and buys his comforts as he buys his clothes. The difficulty, so far as the women are concerned, is too real and unjust to be whistled down by the wind. Those who write to us refuse to be comforted by commonplaces or silenced by sneers. But who shall give them what they ask for? How shall their natural and legitimate wants be met? The questions are easier asked than answered. But the earnest, repeated asking may bring the satisfying solution in due time. It is something to see that relief cannot be found in this or that particular direction.—*N. Y. Graphic.*

UTAH NEWS.

We have received the *Deseret News* to Oct. 20th, from which we take the following :—

To-day (Oct. 18th) we met Elder John Quayle, of the 7th Ward, who intends leaving on Monday morning on a mission to the Isle of Man, of which he is a native. Brother Quayle has resided here over twenty-six years. He built the second house erected in the city after it was laid out. Father Jonathan Pugmire built the first.

Mr. Joseph J. Daynes, the Tabernacle organist, is quite an inventive genius. His last production in this line is a printing machine, which is worked by means of two treadles, the action of one of which causes the roller to pass over the ink-plate and makes the latter partially revolve, and that of the other accomplishes the printing. By a simple arrangement when a card is printed, it falls into a box, instead of having to be lifted by the feeder, as is the case with machines generally. Although the frame work is constructed of rough wood, it works admirably.

Bishop John Stoker, of Bountiful, who is related to Mr. Alfred Bowen, of Provo, called this morning, (Oct. 18th). He has been on a visit to the latter

place, having left there at half-past 5 o'clock this morning. He informs us that Dr. Anderson reached Provo at half-past 7 o'clock last evening. He could not tell then whether the ball or a portion thereof was still in Mr. Bowen's temple or not, but would ascertain this morning, when he purposed making a thorough surgical examination. Bishop Stoker states that there are some slight hopes of the unfortunate man's recovery. The citizens of Provo manifest great sympathy for him, and every possible attention is being paid him day and night. He is universally respected. Our informant also states that Carter, who is still at large, had threatened Mr. Bowen's life some time previous to shooting him, and that Mr. Bowen had arrived from Springville only a short time before the affair happened. Hearing that Carter and some other roughs were raising a disturbance, and being chief of police, he went to ascertain the state of affairs. On his arriving at the place where Carter and several others were, the latter swung his pistol around, fired it off into the ground, and with a coarse oath, swore that no man should arrest him. Mr. Bowen stepped forward to secure him, when Carter deliberately shot him in the temple. From fifteen to twenty men were around the locality at the time, yet, strange to say, the villain escaped.

Payson, Oct. 18, 1873, 10 a.m.—*Editor Deseret News*:—An Indian boy, known as Henry Wimmer, who has been raised among the whites, was seriously, perhaps fatally, stabbed at a dance here last night, by Thomas Brown, in a drunken row. Little hopes are entertained of his recovery. Brown is under arrest.—I. M. Coombs.

There was a large attendance at the funeral services of Mother Lindsay yesterday, (Oct. 19th). Remarks of an instructive and consolatory character were made by Elders George Teasdale, John Nicholson, John Gray and John Lyon, and Bishop Edwin D. Woolley. The remains of deceased were followed to the cemetery by thirteen vehicles, filled with her relatives and friends.

A rumor has been current for a few days past, that the First National Bank would re-open for business this morning. The report was incorrect. Mr. Langford, the government examiner or agent, only returned from a visit to New York on Saturday, where he has been on business connected with this bank. It is expected, however, that the bank will re-open for business next Thursday morning, or possibly on Wednesday. Mr. Langford states that Mr. Hussey's financial position is sound.

Pine Valley, U. T., Oct. 23.—The dwelling-house, barn and wood-shed of Eli Whipple were burned last night, at 7 o'clock; the fire caught in the roof, from the stove pipe. The loss is about $5,000.

St. George, U. T., Oct. 23.—Last evening, at 7 o'clock, a lamp exploded in the telegraph office, and burned a few papers and a portion of the telegraphic instruments. The fire was extinguished before further damage was done. The dwelling-house of John Hug, on the Santa Clara river, six miles south of this city, was burned yesterday. The damage is not estimated.

The *Salt Lake Herald*, to Oct. 26th, has been received; we clip the following therefrom:—

Mr. Orson P. Arnold is having the switch fixed at Second West Temple street, to connect with the Warm Springs branch of the street railroad, prospective of travel soon on that line.

Yesterday (Oct. 22), an alien from Weber County, applied in the District Court to be admitted to citizenship, but it was no go. The applicant answered all questions propounded to him by the Judge concerning his being a law-abiding citizen, and his future intentions of remaining such, till he was questioned regarding his matrimonial intentions. He was the husband of only one wife, but that he would not marry another he couldn't be induced to promise, and therefore was not made an American citizen.

Notwithstanding the panic down East, and the tightness of the times here-

abouts, there is a spirit of enterprise about our citizens that will not be suppressed; and consequently improvement is still the order of the day. The city is erecting new lamp posts in various parts of the town, old Pioneer trees that have withstood the battle and the breeze for years are being ruthlessly torn up by the roots, and in the streets the "mountains sink, the valleys rise," etc. Several new buildings are going up rapidly, and among other innovations we notice a new belfry, in which is hung a fine sounding bell, recently erected over the entrance to the 14th Ward Assembly Rooms, which is quite ornamental in design and a decided improvement to the appearance of the building. The bell is calculated to give "tone" to society, and forms a new "ring" in the Fourteenth Ward.

The following preamble and resolutions adopted by the Provo City Council on the occasion of the death of Albert H. Bowen, show the high respect which was held for that gentleman in the community:—*Whereas*, It has been thought wisdom by our Heavenly Father to suffer that the hand of an assassin should have power to hasten from our midst our beloved and respected brother, Albert H. Bowen, while in the discharge of his official duties as Chief of Police of this city; therefore, be it—*Resolved*, That as our efficient, energetic and highly useful officer and citizen, we deeply deplore his loss and effective services.—*Resolved*, That we deeply and sincerely condole with his family and friends, in the loss of a kind, affectionate and devoted husband, father, relative and friend.

Resolved, That the members of this Council, officers of the city, and members of the police department, wear a badge of crape on the left arm in token of respect.

By last evening's (Oct. 24th) train, Lt.-Colonel Fred. D. Grant, U. S. A., son of President Grant, arrived from the east, and almost immediately went to Camp Douglas, a number of officers from the post having come down to meet him. It is understood the Lt.-Col. is on a tour of inspection of the military posts in the Territories.

The Clift House, a newly-opened hotel and owned by F. D. Clift, was almost totally destroyed by fire on the night of October 24th. A defective flue had ignited the ceiling, and a large space was in flames when the alarm was given. All night long did the firemen work nobly to save, and to their exertions is due the fact that the hotel is not now completely in ruins, and that the adjoining buildings, if not the entire block were saved. Mr. Clift places his loss at between $20,000 and $25,000, which is insured to the amount of $12,000. The loss to the furniture cannot be estimated. The house was finished and furnished in superb style, the cost of the furnishings being upwards of $35,000. The damage to the adjoining buildings will not probably exceed $300 or $400.

THE BRAIN.—At the recent meeting of the British Association, Professor Ferrier delivered a lecture "On the Localization of the Functions of the Brain," in which he stated the results of a series of experiments which he had conducted during the last year upon the brain of living animals by means of a small electrical machine. His first object had been to stimulate the brain, with a view of ascertaining whether, in opposition to the theory of Browne Sequard, he could in this way produce activity of the brain. In carrying on these experiments he had dealt with cats, dogs, rabbits, guinea-pigs, fish, a jackall, and a monkey; and the results obtained had led to the discovered of an entirely new system of phrenology. Applying the electric stimulus to certain convolutions of the brain of inferior animals, he almost invariably produced certain motions—thus establishing the existence of a close connection between those portions of the brain and the action of particular muscles. Pursuing his investigations, he also established a similar connection between other portions of the brain and the senses of hearing, seeing, and speaking; and speculation enabled him to guess with tolerable accuracy at those parts of the brain which were the seat of thought, memory and sensation.